

241 not common and only wealthy families can afford to keep a
233 herd of cattle or sheep. The general belief that the Lolo are
a nomadic tribe is erroneous.

567 Agriculture and grazing will be discussed more fully
in Chapter 6, "Economic Life." Here mention will be made
only of family labor connected with these occupations. In a
[356] Lolo family, all housework is done by slaves under the super-
vision of the black Lolo master. Every black Lolo family has
several household slaves called kuo-chuang wa-tzu [lit., "stove
slaves"], who are white Lolo or Han-Chinese. These slaves
[592] live in the master's house, do housework for him, and are in-
debted to him for all their food and clothing. They own no
property, but are themselves considered a part of their mas-
ter's property. He can sell them whenever he pleases. The
white Lolo who are not household slaves have their own dwell-
ing places; land, cattle, and other property. Sometimes they
also have Han-Chinese as slaves to work for them. On the
other hand, they have to take orders from their black Lolo
masters and perform duties for them. The white Lolo are
never completely freed from the slave status.

512 In a Lolo household, both master and slaves rise early
[515] in the morning. They wipe their eyes clean with their hands,
but do not wash their faces. The male slaves who tend cattle
and sheep lead them up the mountain to graze, while those who
farm take their tools to the field to plow or weed. Farming
[241] is a joint effort of husband and wife, who often work together
462] shoulder to shoulder in the field. In sowing, plowing, or
harvesting, [43] men and women both participate. The herders
usually take corn cakes made the night before to eat on the
mountain. The farm workers generally return to the house for
breakfast at about 10 o'clock, after which they do not go out to
work again. Sometimes they stay home in the morning and go
to the field after breakfast. The Lolo do not engage in intensive
244 farming. Though uncultivated lands lie everywhere in
Liang Shan, the Lolo are not interested in developing them for
cultivation. They are satisfied with having just enough food for
family consumption.

[264] They have two meals, one in the morning and the other
in the evening, but no regular mealtime. The preparation of
252 food is the duty of female household slaves. Dried corn or
buckwheat, doled out to them from storage by the mistress of
the house, is first ground into flour on the grindstone. After
the stove is lighted, the flour is poured into an iron caldron,
mixed with water and boiled, and then taken out and put into a
round, flat-bottomed basket. The dough is kneaded into round

252 cakes, called corn cake or buckwheat cake. The cakes have to be steamed again in the iron pan before they can be eaten. In addition, an auxiliary dish of sour vegetable soup is served for an ordinary daily meal; sometimes boiled potatoes or bean curd mixed with a green vegetable are added for a comparatively abundant meal.

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415 In eating, the food is first served to the black Lolo master seated on the left side or to the rear of the cooking stove. The Lolo serve corn cakes in bamboo baskets and the sour vegetable soup in small round wooden pails. In each pail is placed ma-shih-tzu, a special utensil having the same function as a spoon. The ma-shih-tzu is made of wood with a handle a foot long and an oval-shaped shallow bowl about three inches in diameter. The Lolo hold the cake in both hands while eating, and as they eat, they ladle up soup with a ma-shih-tzu held in the right hand and then drink from it. In a black Lolo family, husband, wife, and children all sit around the stove to eat, but they do not sit or eat together with the white Lolo slaves. This is due to the custom of separation for the two groups, a tradition too strong to be broken. Moreover, the white Lolo can only sit in front or on the right side of the stove when they eat. They are forbidden to sit at the rear side of the stove, which is reserved for honored guests, or on the left where the master sits and rests.

264 Not only are black Lolo and white Lolo separated in eating and drinking, but relatives of different sexes who have to observe the custom of avoidance do not eat together. As 574 mentioned before, the Lolo practice the small family system, but they are very solicitous and attentive in entertaining guests. When relatives come for a visit, they are always entertained with a meal, and even a Lolo stranger is invited to it. Father- 606 in-law and daughter-in-law, because of avoidance, cannot eat at the same table; this is also true of mother-in-law and son-in-law. Younger brother and elder sister-in-law can talk and 607 communicate with each other, but elder brother and younger sister-in-law must also observe avoidance. Li-ch'ü Ku-p'u, who is 28 years old, is younger than Ta-chi, but being the grandson of Ta-chi's grandfather's elder brother, he becomes, according to Lolo tradition, Ta-chi's elder brother. One day when Ku-p'u came to visit Ta-chi at his home, [44] the author observed that Ta-chi, Ku-p'u, and Ta-chi's daughter ate together, while Ta-chi's wife, nee En-cha, and her younger son ate separately from the group.

574 When our inspection team traveled in Liang Shan, we always stayed and had meals with the Lolo. The noble black

574 Lolo families would kill chicken and sheep to entertain us.
[231] Instead of stabbing the chicken with a knife, they would wring
its neck with their hands until it suffocated to death. After
252 having seared off its feathers over a fire, they would boil it,
roast it, or make soup with it. If they killed a sheep, they
[281] would always flay the skin very dexterously and use it to make
a tobacco pouch or bag. The meat is carved into large pieces
and cooked together with the bones. Only a little salt is added
[263] so that the taste is extremely light. As salt is very scarce in
the region, the Lolo consider it as something precious. They
• 264 serve mutton in a broad-mouthed and flat-bottomed wooden
[415] bowl, often painted with pictures. The Lolo sit on the floor
when eating. Rich black Lolo families would entertain their
[352] honored guests around a small round wooden table, about a
half foot from the ground and two feet in diameter. At a feast
given us by Ta-chi's family, they used this kind of small table
on which were placed mutton, rice, and other food. The Lolo
did not eat with us. At every meal there were four groups:
the members of the inspection team, considered as honored
guests, formed a group at the rear side of the stove; the black
Lolo master and his family lined up on the left side; the hired
laborers of our team, including the Han-Chinese or Lolo car-
riers, formed another group on the right side; the last group
consisted of the black Lolo's household slaves. The last two
groups might mingle with one another, but the hosts and guests
always formed separate groups and never mixed with the white
Lolo or the household slaves. From the Lolo point of view,
members of the inspection team were equal to Chinese nobles
and had the same status as the black Lolo.

574 According to Lolo custom, the food should not be en-
[264]joyed alone, but by all who belong to the household, even the
slaves. Every time the Lolo killed a sheep to entertain us,
it was shared by ten and more persons so that after the meal
nothing was left of the animal. At the end of each meal they
[521] would sit around the stove and talk for a long while before dis-
persing. They engage in an almost endless conversation when
there are guests to be entertained or when neighbors come to
call after the master has just returned from a trip. When
Ta-chi accompanied us to the village of San-ho-i-ta, visitors
came almost continuously for the first day. Ta-chi would en-
273 tertain them all with wine, using wooden bowls as wine cups.
The Lolo are fond of drinking, which has become a habit.
Whether men or women, old or young, they all have a large
capacity and can empty several cups at one draught. While
distilled liquor is imported from the Han-Chinese region, the

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several bunches of dried holly were brought in and thrown on the fire. The blaze and crackling of the holly put an air of delightful brightness over everything. It was like a fanfare of trumpets heralding the approach of the most important guest of all. Everybody was now on the alert. Even a few sleepers, who, in their tiredness, had gone to rest at the other end of the room, woke up and prepared for the event of the evening. 574

The meal was served up on the ground, reminding one of a fresher's "squash" at Cambridge, but while the viands were as easily reached as in the undergraduates' rooms, there were none of the comfortable seats for the guests. First a small solid wooden tray was placed on the ground in front of us, and in this were three wooden dishes. All these were made of camphor wood and rudely painted in several colours. One of the dishes contained rice, piled up in pyramid fashion. The second contained eight pounds of the cooked goat, cut in pieces of from half-a-pound to one pound in size. The third contained gravy. Two wooden spoons about ten inches long were placed by the side of the dishes. The two principal guests, Mr Long and the Englishman, were invited to begin. The other guests and their retainers were eating on the floor near by, while the family waited until everybody else had finished. Salt was very sparingly used, and in the gravy which the members of the family took with their meal no salt was put at all. 576 264 • 415

Negotiating the pyramid of rice with our two spoons was not a very easy task. Care has to be taken that the rice is not spilled nor allowed to run off the wooden basins. By going slowly and carefully we managed to carry out this part of the programme. The difficult task was with the meat. How 576 264

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576 to eat huge junks of meat, half-a-pound or more in size, with
 ● 264 a wooden spoon, might well puzzle a traveller. There was, of course, only one way to do this, and that way we both took. It was most awkward and most amusing. When Mr Long and I were both gnawing *à la Nosu* at huge pieces of the goat that had walked in so reluctantly not long ago we could not see each other. And to tell the truth, meat cooked in Nosu fashion is very tough, and those lovely white, shining, sharp teeth which had laughed across the fire at the man dressed in black like a bear were not to be borrowed for the occasion. When you have finished your piece of meat the bone that is left is slung by the guest right across the room to the door, where the fierce, wolfish watch-dogs are eagerly awaiting their share of the feast. The dogs had a surprise that night, and on several succeeding nights, as long as I stayed in this most interesting country. Instead of well-picked bones the dogs frequently got fine pieces of splendid meat, which must have been a surprising change to them.

000 A Methodist minister who used to travel many years ago in the Scilly Isles had a monotonous round of dinners in the various homes of his people he used to visit. Cold fat salt pork was the invariable *pièce de resistance*, and that was the one thing in the whole food world which he abominated. But he told how under the spotlessly white deal table the dog of the house used to rest at dinner-time. By telling an interesting story it was very easy to turn the attention of the kind, too-pressing hostess on to some other line, and then the dog under the table had his welcome shock as the pieces of rich fat pork were slipped off the minister's plate. Such feats of domestic conjuring were a great help to the Methodist itinerant, and won for him the eternal friendship of the house-dogs.

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apologies, for they were very willing indeed to tell me every-123
thing I wanted to know.

The retainers who had come with us were lodged in another 562
house, belonging to one of the slaves of Ah-poo. I went
down and sat with the folk there for a while. The wife in
the little home was very friendly, asking me a lot of questions.
Her daughter sat by her side nursing a six-month-old baby.
They were all very free with us. The Chinaman who came
spying was in the house also, and did ~~not~~ get on very well
with the wife of the slave. She had ~~asked~~ him to give her a
couple of feet of hair cord from ~~the~~ stock which he carried
with him and he had refused. Later on he went to help him-
self to a drink of water from the tub which the woman had
carried in. She immediately stopped him, telling him that
he was strong enough to go and carry his own water.
Evidently it was no hair cord, no free drinks. The man
could hardly believe that the woman meant what she said,
and tried again. The woman, however, stood up vigorously
to him, and whenever he tried to get the drink of water she
pushed him away. It was a revelation to the Chinese, coming
as he did from a land where woman has ever been given a low
place, and where the proverb compares the wife to a tub of
water in which the husband can wash his feet and when he
has finished throw it away.

At three o'clock in the afternoon we had breakfast. This 264
time it was not a goat but a fine pig that had been slaughtered, 262
with much squealing and yelling, about twelve o'clock.
There were the usual trenchers on the floor, also two spoons
and three wooden basins. One basin contained ten pounds
of pork, another the gravy, and the third four buckwhert
cakes weighing about half-a-pound each. We did full justice

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264 to the meal, and begged that it might do as supper as well.

262 We suggested that it would last even as to-morrow's breakfast.

753 We had some difficulty in getting the people to face the camera. Several photos we took by stratagem. Possibly the Chinese spy had been telling them that I was going to take their spirits away with me in the camera, and the majority of them were too nervous to face the ordeal. When, however, later on I showed them in the magic-lantern the photos of my own boys they came to the conclusion that if there were any wicked magic in photography I would never have practised it on my own sons.

000 The fun with the moving figures was faster and more furious than ever. The laughter we managed to get during the time we were in Nosuland would take a lot of beating. So friendly did the people become that they begged me to send for my wife and children and settle down among them. This was before they went one further in these matters. I had the immense advantage of the presence of Mr Long, who spoke their language as they did, and was one of their own race, though he lived in China proper. Had I not had this great help, I might have fared as badly as the second Englishman who got into the heart of Nosuland. The part reached by this unfortunate traveller was in the north, some distance from the farmstead at See-tieh, and many of my aboriginal friends deeply regret that in a quarrel that should never have happened he lost his life. The northern men persist in saying that the trouble would never have taken place had the two sides been able to understand each other's words. Unless a man is prepared to show infinite patience and resource, he should never venture among people whose words

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484 with us some were redoubtable fighters. Our old friend, the spearman, was among the number, determined that if there was any fun he would have his share of it.

On the top of the hill we came to what seemed at that time a very curious sight, a Chinese grave. Such a sight, all too common in China proper, seemed all out of place in Nosuland, and I stopped to take note of it. The inscription on the stone showed that it was the grave of a woman, a Mrs Hwang, with maiden name of Liu. The stone had been erected in the reign of the Emperor Tao-kwang. One would like to have known the history of this solitary woman, buried away from her kin, in the land of strangers. Possibly her husband had been one of a band of miners, who had risked much to extract the so-called riches from the hills of Nosuland. A little farther on we came to a splendid spring, where are the remains of a building which was probably a temple erected by the miners to the dragon god. All traces of any mining had long passed away and the adventurous men were nowhere in evidence.

Our large party rested by the side of the spring and had an alfresco breakfast. The hill was covered with very long grass, and a great band of men could have been hidden there without its being known. The spot has an evil reputation for robberies.

484 There were in our band four horses which had been brought
264 across by the See-tieh men, and there were some scores of
• armed men. Guns and spears were laid aside for a while, and breakfast commenced. Sheepskin bags were opened. Brass basins, wooden spoons and bamboo chop-sticks were brought out. Oatmeal was served all round, and the cool water helped it down splendidly. There was a bit of romance

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about this part of the meal, for we were taking the rations⁴⁸⁴ usually given to fighting men when out for a raid. After this²⁶⁴ first course was finished we started on the huge cakes of buckwheat. Those were helped down with slices of cold pork the friendly widow had provided us with. The cakes and pork were cut up on the stones with the warriors' swords. The cakes and pork were very savoury, and the sword-cutting made them all the more tasty and decidedly out of the common. Some time after this I was travelling in a district where the officials thought there might be danger to a foreigner, and so they sent a couple of soldiers with me. They were armed with modern rifles, and in their belts carried daggers as well. Both of the soldiers were able to cook, and one night, when a couple of fine fowls were killed for our supper, the soldiers asked if they might prepare the evening meal for us. They set to work in earnest, cleaned the fowls well, and then cut them into small pieces with their daggers. We enjoyed our supper that night. The next day, while walking along⁴⁸⁴ together, the two soldiers told us about the rebellion that had taken place in that district not long ago, and which they had taken a share in putting down. They described how after the rebels had been defeated, and several of them killed, the soldiers, in accordance with a custom which is fairly common in some parts, had taken out the hearts, etc., of the dead men, and had eaten them. I asked how they had done this, and pointing to their daggers they said it was with these that they had operated on the dead rebels. The very same dagger which had cut up the rebels' hearts for a cannibal feast had also cut up the fowls we had enjoyed so much the night before. Had there been such a complete change in the state of affairs as there was in the year of the Boxer rising, these

262 is therefore more extensively cultivated.) /102/ Nevertheless, summer is the golden season in the I region. The I have no knowledge [25] of storage methods. In the autumn after they have consumed their summer provisions, they grind beans into a thick fluid called "lien-cha-nao," which they drink together with the solid residue. In the winter they have no alternative but to eat turnips as a means of survival. Spring is the most distressing season of the year so far as the food situation is concerned; their hunger can be relieved only with buns made from bitter artemisia plants.

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512 The Lolo of Liang-shan toil throughout the year and eat only two meals a day, i. e., in the morning and evening. They head for the fields after an early breakfast and take nothing else throughout the endlessly long day. (Occasionally, some buckwheat buns are brought to them for lunch, but this may be considered as an exception.) After sunset they return home for the evening meal and then go to sleep. They rise again early next morning and, like the donkey turning the mill, begin anew this rigid pattern of life. The I are vegetarians almost throughout the entire year, in contrast to the

[272] Mongolians who eat only meat and no vegetables. They also differ [273] from the Tibetans in that they drink no tea but only unboiled water. They do, however, enjoy alcoholic drinks and pipe-smoking as much as the other races. The I slaughter animals and eat their meat only on festivals, upon the arrival of honored guests, or on such great

263 events as marriage or funeral. Table salt is rare and valuable in Liang-shan, and the I would often ask guests to contribute some, even in the midst of a sumptuous feast. Occasionally, when they are able to obtain some salt lumps in trade with the Chinese, they store them away carefully, so as to feed their sheep a few days later. Without salt, sheep would easily get sick or die of pestilence, and that is why the I would rather suffer themselves and save the salt for their sheep. It is said that the average amount of salt consumed by an I of Liang-shan in one year is not even one ounce, which is indeed an amazingly small quantity. Western dieticians claim that table salt is one of the most important elements of nutrition which people must take in adequate quantity. In our two-weeks' trip through Liang-shan this time we did not miss salt terribly, but we did begin to feel its lack toward the end of the journey. Yet the I who eat so little salt are very healthy, 000 at least to judge from appearances. This is a matter which should be studied and is worthy of further investigation. In our country there are many frontier tribes who have very peculiar and simple diet, and